CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

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Miscellaneous Selections.

FUNDAMENTAL ARTICLES IN RELIGION.

1. Our first principle is this; *That we are not under a necessary obligation to know, or believe any truth, but what is clearly revealed unto us, and for the belief of which, God hath endued us with necessary abilities.* This is a principle of the most undoubted truth; for who can conceive, that a most righteous God, who has the tenderest concern for his creatures, should require them to believe any thing, which he has not revealed to them, and that clearly too, or which they are under a natural incapacity of believing? It is reported indeed of Caligula, among other horrible cruelties, that he ordered his laws to be written in such small characters, and to be hung up at so great a distance, that it was almost, if not altogether impossible to read them; and this he contrived on purpose, that a greater number of offenders might fall into his hands. But far be it from us, to ascribe such a cruel and injurious way of proceeding to the best and most righteous Being.

From this principle we may draw an inference which is of very considerable weight, namely, *That fundamental articles are not the same to all men, but differ according to the different degrees of the revelation, and according to the different capacities and circumstances of men.* The reason is plain; for since God has given very different capacities to men, and has placed them in stations and circumstances that most widely differ; it is therefore impossible that all men should be obliged to the same measure of of knowledge, or the same standard of faith.

2. Our second principle is this, *That he alone, who is the Lord of life and death, that is, God, has power to determine what is necessary to be believed in order to obtain salvation, and what error shall certainly exclude men from it.* This also is a very plain principle, and none who seriously considers it, can call it into question; for who, I pray, has the least pretensions to settle the terms of life and death, but that "only Lawgiver, who is able to save and to destroy?" From whence the Apostle makes this demand, "Who art thou that judgest another?"

But since God has made known his will two ways, by the light of nature, and by the revelation, nothing therefore ought to be reckoned a fundamental, but what God has determined to be so, one of these two ways.

And the light of nature discovers but very few things in this matter; little more than what the Apostle takes notice of as a thing sufficiently known thereby, That "he that cometh to God, must believe that he is a rewarder of them that diligently seek him." And should a man be well established in these two principles, and the things which are plainly connected with them, and sincerely endeavour to know the will of God, and to put in practice what he did know; I very much question whether such a one could remain ignorant of any principle, which can be proved necessary from the light of nature.

But revelation goes further, and enjoins some points to be believed as things necessary to salvation, and dissuades us from believing others upon pain of damnation. It tells us, that eternal life is placed in the knowledge of certain truths; that he who believes them, does please God, is blessed, and shall be saved; but he, who does not believe them, shall be damned, cannot please God, is yet in his sins, and the wrath of God abides upon him; from which places we may conclude, that these are fundamental articles, and necessary to be known of all to whom the gopel is preached, and who are endued with sufficient faculties to receive it.

3. But besides those points, which are expressly and in so many words, declared to be necessary; *Those things likewise which flow from these principles, by plain and necessary consequence, must be added to the catalogue of Fundamentals, or things necessary.* For plain and necessary consequences are of the same nature with their principles; they are to be ranked with them, and allowed to be of equal importance; nay, they are, as it were, contained in them, and, properly speaking, do not differ from them.—Thus upon granting the being of God, the chief attributes of the Deity do so plainly and necessarily result from it, that they cannot but be thought to be of equal moment with the principle itself.

But let it be observed, that we speak only of *plain and necessary consequences*; for it would be very unreasonable to rank doubtful, or obscure, or remote consequences, with the principles themselves, and to show an equal regard to them; for at this rate, all things would be put upon the same bottom, and there would be no end of fundamental articles.

And this seems to us the true and only way, by which we may clearly and safely distinguish fundamental articles from others, namely, by the discovery of the divine will, and the declarations of God himself, either in express words, or by plain and necessary consequence; for, as has been already observed, who shall pretend to settle the terms of salvation and damnation?—Who shall pretend to make laws concerning these things, but he, and he alone, who has power to destroy? And, therefore, they who impose upon christians, things as fundamental, which God has not revealed, or which are doubtful & obscure, as the church of Rome does, and others who follow her steps; these, whoever they are, act tyrannically, and arrogantly claim that authority to themselves, which belongs to God only.—*Turretin.*

DR JOHNSON'S SERMON

WRITTEN FOR THE FUNERAL OF HIS WIFE.

JOHN XI. 25, 26.—*Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live;*
And whosoever liveth, and believeth in me, shall never die.

To afford adequate consolations to the last hour, to cheer the gloomy passage through the valley of the shadow of death, and to ease that anxiety to which beings prescient of their own dissolution, and conscious of their own danger must be necessarily exposed, is the privilege only of revealed religion. All those to whom the supernatural light of heavenly doctrine has never been imparted, however formidable for power or illustrious for wisdom, have wanted that knowledge of their future state, which alone can give comfort to misery, or security to enjoyment; and have been forced to rush forwards to the grave through the darkness of ignorance; or, if they happened to be more refined and inquisitive, to solace their passage with the fallacious and uncertain glimmer of philosophy.

There were, doubtless, at all times, as there are now, many who lived with very little thought concerning their end; many whose time was wholly filled up by public or domestic business, by the pursuits of ambition or the desire of riches; many who dissolved themselves in luxurious enjoyment, and, when they could lull their minds by any present pleasure, had no regard to distant events, but withheld their imagination from sallying out into futurity, or catching any terror that might interrupt their quiet; and there were many who rose so little above animal life, that they were completely engrossed by the objects about them, and had their views extended no further than to the next hour; in whom the ray of reason was half extinct, and who had neither hopes nor fears, but of some near advantage, or some pressing danger.

But multitudes there must always be, and greater multitudes as arts and civility prevail, who cannot wholly withdraw their thoughts from death. All cannot be distracted with business, or stunned with the clamours of assemblies or the shouts of armies; all cannot live in perpetual dissipation of successive diversions, nor will all enslave their understandings to their senses, and seek felicity in the gross gratifications of appetite. Some must always keep their reason and their fancy in action, and seek either honor or pleasure from intellectual operations; and from them others, more negligent or sluggish, will be in time fixed or awakened; knowledge will be perpetually diffused, and curiosity hourly enlarged.

But when the faculties were once put in motion, when the mind had broken loose from the shackles of sense, and made excursions to remote consequences, the first consideration that would stop her course must be the incessant waste of life, the approach of that time, in which strength must fail and pleasure fly away, and the certainty of that dissolution which shall put an end to all the prospects of this world. It is impossible to think, and not sometimes to think on death. Hope, indeed, has many powers of delusion; whatever is possible, however unlikely, it will teach us to promise ourselves; but death no man has escaped, and therefore no man can hope to escape it. From this dreadful expectation no shelter or refuge can be found. Whatever we see, forces it upon us; whatever is, new or old, flourishing or declining, either directly, or by a very short deduction, leads man to the consideration of his end; and accordingly we find that the fear of death has always been considered as the great enemy of human quiet, the polluter of the feast of happiness, and imbitterer of the cup of joy. The young man who rejoiceth in his youth, amidst his music and gaiety, has always been disturbed with the thought that his youth will be quickly at an end. The monarch, to whom it is said that he is a god, has always been reminded by his own heart, that he shall die like man.

This unwelcome conviction, which is thus continually pressing upon the mind, every art has been employed to oppose. The general remedy, in all ages, has been to chase it away from the present moment, and to gain a suspense of the pain that could not be cured. In the ancient writings we, therefore, find the shortness of life frequently mentioned as an excitement to jollity and pleasure; and may plainly discover, that the authors had no other means of relieving that gloom with which the uncertainty of human life clouded their conceptions. Some of the philosophers, indeed, appear to have sought a nobler and a more certain remedy, and to have endeavoured to overpower the force of death by arguments, and to dispel the gloom by the light of reason. They inquired into the nature of the soul of man, and showed, at least probably, that it is a substance distinct from matter, and, therefore, independent on the body, and exempt from dissolution and corruption. The arguments, whether physical or moral, upon which they established this doctrine, it is not necessary to recount to a christian audience, by whom it is believed upon more certain proofs and higher authority;—since, though they were such as might determine the calm mind of a philosopher, inquisitive only after truth, and uninfluenced by external objects, yet they were such as required leisure and capacity not allowed in general to mankind; they were such as many could never understand, and of which, therefore, the efficacy and comfort were confined to a small number, without any benefit to the unenlightened multitude.

Such has been hitherto the nature of philosophical arguments, and such it must, probably, for ever remain; for though, perhaps, the successive industry of the studious may increase the number, or advance the probability, of arguments; and though continual contemplation of matter will, I believe, show it, at length, wholly incapable of motion, sensation, or order, by any powers of its own, and therefore necessarily establish the immateriality, and, probably, the immortality of the soul; yet there never can be expected a time in which the gross body of mankind can attend to such speculations or can comprehend them; and, therefore, there never can be a time in which this knowledge can be taught in such a manner as to be generally conducive to virtue or happiness, but by a messenger from God, from the Creator of the world, and the Father of spirits.

To persuade common and uninstructed minds to the belief of any fact, we may every day perceive that the testimony of one man, whom they think worthy of credit, has more force than the arguments of a thousand reasoners, even when the arguments are such as they may be imagined completely qualified to comprehend. Hence it is plain, that the constitution of mankind is such, that abtruse and intellectual truths can be taught no otherwise than by positive assertion, supported by some sensible evidence, by which the assertor is secured from the suspicion of falsehood; and that if it should please God to inspire a teacher with some demonstration of the immortality of the soul, it would far less avail him for general instruction, than the power of working a miracle in its vindication, unless God should, at the same time, inspire all the hearers with docility and apprehension, and turn, at once, all the sensual, the giddy, the lazy, the busy, the corrupt, and the proud, into humbie, abstracted, and diligent philosophers.

To bring life and immortality to light; to give such proofs of our future existence as may influence the most narrow mind, and fill the most capacious intellect; to open prospects beyond the grave, in which the thought may expatiate without obstruction; and to supply a refuge and support to the mind amidst all the miseries of decaying nature, is the peculiar excellence of the Gospel of Christ. Without this heavenly instructor, he who feels himself sinking under the weight of years, or melting away by the slow waste of a lingering disease, has no other remedy than obdurate patience, a gloomy resignation to that which cannot be avoided; and he who follows his friend, or whoever there is yet dearer than a friend, to the grave, can have no other consolation than that which he derives from the general misery; the reflection, that he suffers only what the rest of mankind must suffer; a poor consideration, which rather awes us to silence, than sooths us to quiet, and which does not abate the sense of our calamity, though it may sometimes make us ashamed to complain.

But so much is our condition improved by the Gospel, so much is the sting of death abated, that we may now be invited to the contemplation of our mortality, as to a pleasing employment of the mind, to an exercise delightful and recreative; not only when persecution drives us out from the assemblies of men, and sorrow and wo represent the grave as a refuge and an asylum; but even in the hours of the highest earthly prosperity, when our cup is full, and when we have laid up stores for ourselves; for, in him who believes the promise of the Saviour of the world, it can cause no disturbance to remember, that this night his soul may be required of him; and he who suffers one of the sharpest evils which this life can show, amidst all its varieties of misery;—he that has lately been separated from the person whom a long participation of good and evil had endeared to him; he who has seen kindness snatched from his arms, and fidelity torn from his bosom; he whose ear is no more to be delighted with tender instruction, and whose virtue shall be no more awakened by the seasonable whispers of mild reproof; may yet look, without horror, on the tomb which encloses the remains of what he loved and honored, as upon a place which, if it revives the sense of his loss, may calm him with the hope of that state in which there shall be no more grief or separation. (*The remainder next week.*)

Religion is not an unproductive theory, nor charity an unnecessary, an incidental consequence, nor a contingent left to our choice. If we believe in the principles, we must adopt the conclusions.

BRIEF HINTS TO PARENTS.

Truth and sincerity.—We should labour to excite in children a detestation of all that is mean, cunning, or false, and to inspire them with a spirit of openness, honor, and candour, making them feel how noble it is, not merely to speak the truth, but to speak the simple, unadulterated truth, whether it tells for or against themselves. But to effect this, our example must uniformly concur with our instructions. Our whole behaviour to them should be fair and without artifice. We should never deceive them, never employ cunning to gain our ends, or to spare present trouble. For instance, to assure a child that the medicine he is to take, is pleasant, when it is not so. Artifice is generally detected even by children. There is much truth in the old proverb, "a cunning trick helps but once, and hinders ever after."

Great caution is required in making promises; but when made, children should see that we are rigid in performing them; our word passed must not be broken.

The meanness of talebearing and detraction should be strongly impressed upon the mind in early life; and children reminded, that, not only duty, but a sense of honor, should lead them not to speak that of an absent person, which they would not speak were he present. If we have grounds to suppose a child guilty of misconduct, it is better to ascertain the truth by our own observation, or the evidence of others, than by a forced confession from himself. Yet sometimes it may be necessary to question him in order to find out the certainty. This must be done with great caution, not with that vehemence and hurry so commonly employed on such occasions; but with calmness and affection; cautioning him against answering in haste; reminding him of the importance and happy consequences of speaking truth; of our willingness to forgive, if he freely confesses his fault, and shows himself upright and honorable in his conduct.

And to establish an habitual regard to the principles of honesty, children should not be permitted to pick up the smallest article without inquiring to whom it belongs. This easy rule, and asking leave, even when very young, before they take any thing, will give them a strong regard to the property of others. To habituate children to ask permission, is equivalent to seeking advice in more advanced years.

ANGER.

Anger is one of the sinews of the soul; he that wants it hath a maimed mind, and with Jacob, sinew-shrunk in the hollow of his thigh, must needs halt. Be not angry without a cause. If thou beest, thou must not onely, as the proverb saith, be appeased without amends, (having neither costs nor damage given thee,) but, as our Saviour saith "be in danger of the judgement."

Take heed of doing irrevocable acts in thy passion; as the revealing of secrets, which makes thee a bankrupt to society ever after;—neither do such things, which done once are done for ever, so that no bemoaning can amend them. Sampson's hair grew again; but not his eyes. Time may restore some losses, others are never to be repaired. Do not in an instant what an age cannot recompense.

He that keepeth anger long in his bosom, giveth place to the devil. And why should we make room for him, who will croud in too fast of himself? Heat of passion makes our souls to chappe, and the devil creeps in at the crannies.

Fuller's Prophane and Holy State.

SCRIPTURE NOT OPPOSED TO REASON.

If any thing be, upon good grounds in reason, received for a divine revelation, (as the Holy Scriptures are amongst Christians) no man ought to be regarded, who from thence pretends to maintain any doctrine contrary to the natural notions which men have of God; such as clearly contradict his holiness, or goodness, or justice, or do by plain and undeniable consequence, make God the author of sin, or the like; because the very attempt to prove any such thing out of Scripture, does strike at the divine authority of those books. For, if they be from God, it is certain they can contain no such thing. So that no man ought to suffer himself to be seduced into any such opinions, upon pretence that there are expressions in scripture, which seem to countenance them. For if they really did so, the consequence would not be the confirming of such opinions; but the weakening of the authority of the scripture itself. For just so many arguments as any man can draw from scripture for any such opinion, so many weapons he puts into the hands of atheists against the scripture itself.

I do not speak this, as if I thought there were any ground from scripture for any such doctrine; I am very certain there is not. And if there be any particular expressions, which to prejudiced men may seem to import any such thing, every man ought to govern himself in the interpretation of such passages, by what is clear and plain, and agreeable to the main scope and tenour of the bible, and to those natural notions which men have of God, and of his perfections. For when all is done, this is one of the surest ways of reasoning in religion; and whatever

guides himself, and steers by this compass, can never err much; but whoever suffers himself to be led away by the appearance of some more obscure phrases in the expressions of scripture, and the glosses of men upon them, without regard to this rule, may run into the greatest delusions, may wander eternally, and lose himself in one mistake after another, and shall never find his way out of this endless labyrinth, but by this clue. *Tillotson.*

INSCRIPTION FOR A CHURCH.

"Built not for a faction nor a party; but for promoting faith and repentance, in communion with all that love our Lord Jesus Christ in sincerity." *Ratio Disciplinæ, by Cott. Mather*, 1726.

Christian Register.

BOSTON, FRIDAY, NOVEMBER 28, 1823.

Paupers.

It has formerly been a practice, in many of our towns, and we fear that it is not wholly laid aside in all of them yet, to put the keeping of the poor at auction, and to place them under the care of the lowest bidder. This practice has been the subject of much just animadversion, and we believe that a better plan of supporting the poor is beginning to be adopted in most of our towns. If we pretend at all to support our poor, let it be done in a manner that will not subject us to as great reproach as neglecting them altogether. This practice, however, of putting the keeping of the poor at auction, is by no means to be compared, on the score of inhumanity, to another practice, of which, it is said, one of our towns is guilty, viz. that of putting up at auction, and selling to the highest bidder, the payment of the claims which might accrue against the town on account of the medical attention to its paupers. We omit naming the town, because we apprehend that it is owing, not so much to the want of attention, as a town, to the necessities and comfort of the poor, as to the thoughtlessness, perhaps, or possibly (tho' we hope differently) to the penuriousness and unfeeling spirit of those who have obtained the management of the town affairs. We presume that a majority of the inhabitants are ignorant of the practice, and that it needs only to be mentioned in a public meeting, in order to have it treated with the disapprobation it so justly merits.

Charity School.

A very benevolent plan is in operation in Salem for giving gratuitous instruction to those young men who have been so unfortunate as to lose the benefits of school education at the customary age. Two evenings in each week, all those who see fit to avail themselves of the privilege are instructed, free of expense, in reading, writing, and arithmetic. This school was kept last winter, and was attended through the season by the average number of about forty scholars, from fourteen to forty-five years of age. All who attended made very encouraging proficiency in their studies, and gave ample evidence of the success of the undertaking. We cannot but think that a similar institution in our city would be a means of doing much good.

In a late Mississippi paper it is stated that on the 26th ult. a man by the name of Harmon shot his overseer in the breast with a pistol, which occasioned instant death. It is also stated that Harmon was taken, before the murdered man was buried, and on being brought where the deceased lay, he was requested to put his hand on him, in order to ascertain whether he were the murderer or not; for it had been intimated by some one present, that if he were guilty, on laying his hand on the deceased the blood would flow freely from the wound. We are told that, though a number of persons had laid their hands on the deceased without any alteration in the appearance of the wound, yet as soon as Harmon laid his hand on him the blood gushed forth from the wound, to the astonishment of all present.

We mention this silly story, for the purpose of expressing our regret that there is still so much superstition and weakness among us as to give credit to whims of this kind, and especially that the conductors of any of the public journals, in so enlightened a part of our country as New England, should be so inconsiderate as to give currency to them, (see Old Colony Memorial, Nov. 22) for any other purpose than that of heaping upon them that derision which we are happy to know they are considered as deserving, by nine tenths of the common sense people of New England.

There is enough among us to nourish a miserable superstition, and thus to mar the usefulness, and poison the happiness of the rising generation, without any assistance in the business from our public journals.

We understand that the late Mr William Wheeler, of Canton, has bequeathed the whole of his property,—after payment of his debts,—estimated at *four thousand dollars*, to the Congregational Society in that town, of which the Rev. Mr HUNTOON is pastor. Mr Wheeler left no children.

New York Bible Society.

The anniversary of the New York Bible Society was held in New York on the evening of the 9th inst. It appears by their Report, that the receipts of the Society during the last year amounted to a little more than one thousand dollars, and that the expenditures were upwards of thirteen hundred. Among the arguments for contributing to the funds of this institution, it was stated that those destitute of bibles in the city of New York, and the vicinity must be supplied wholly from the New York Bible Society and its auxiliaries, as the American Bible Society, whose depository was in that plac e, does not embrace in its plan, *domestic distribution.*

African Missions.

A few years since the Church Missionary Society in London sent missionaries to the Soo soos, an intelligent and powerful nation of Africans, residing on the Rio Pongas, one hundred and fifty miles north of Sierra Leone. By some suspicion of improper interferences in the government, these missionaries were compelled to leave, and the establishment was broken up.—The Soosoos are said to be among the most powerful nations of Africa. Three independent sovereignties exist in their land, and each king can command nearly 20,000 men. As there appears to be no formidable superstition in the minds of the people to oppose Christianity, it is thought by the friends of foreign missions, that missionaries might be employed amongst this people with success.

It is stated in a late Richmond paper, that a very intelligent chief of this nation, about thirty years of age, and who has spent a number of years in England, where he became acquainted with our language, and the christian religion, has lately arrived in this country, and is pursuing such studies as may best fit him for usefulness among his countrymen.

London Bethel Society.

This is a Society for the moral improvement of seamen. It has been established four years. Lord Gambier is its president. It appears by the Report made at the last anniversary, that considerable good has already been effected by the Society. Seamen's libraries are provided in a number of places, and exertions are making to increase the number.

A Society similar to the above has been formed at Calcutta. The Governor General of India is president of the Society. A vessel has been obtained and converted into a chapel, where divine service is regularly performed by some one of the missionaries on that station. The captains of American vessels when in port generally send their crews on the Sabbath to attend worship at this place.

The Pope.

We are informed by the foreign papers, that the new Pope, the late Cardinal Della Genga, is an Italian by birth, and was born on the 2nd of August 1760. The Journal des Debats says he is a man of great learning, accustomed to business, and of irreproachable morals.

On the 4th inst. a Society was formed at Richmond, Va.—"Auxiliary to the American Colonization Society." The Hon. JOHN MARSHALL, Chief Justice of the United States, was elected president of the Society.

Episcopal Church.

The number of clergymen in the diocess of New York is eighty nine, consisting of the bishop, sixty-nine presbyters, and nineteen deacons. There are one hundred and twenty-seven congregations in this diocess.

In New Jersey there is a bishop, nine presbyteries, and three deacons. The number of congregations is twenty-eight.

Methodist Tract Society.

From the Sixth Annual Report of the New York Methodist Tract Society, it appears that it is not in very effective operation. The receipts into the treasury last year were only about $370. An earnest call is made on Auxiliaries to come forward and assist in replenishing the funds, and promoting the objects of the Society.

The Synod of New-York and New-Jersey have under their patronage, a Theological School, established a few years since, for the education of young men of colour for the ministry. There are now four under instruction. One has been licenced, and is now preaching to the people of colour of Elizabethtown and New-Brunswick.

The Protestant Dissenters of England are about making another effort to obtain from Parliament a restoration to the enjoyment of their civil rights and communities. As a spirit of liberality seems to have been some time increasing in England, it is hoped that the time is not far distant when all classes of christians shall be placed on equal footing in the relation to the exercise of civil rights.

The Report of the Maine Baptist Missionary Society for Domestic Missions, states that the Society has been established *sixteen* years, and that during that time the funds of the Society had enabled them "to employ missonaries to the amount of from 60 to 80 weeks annually." The receipts for the present year, including a small balance in the Treasury, amount to $456.

In a late number of the Daily Advertiser, is an abstract of the report of the Parliamentary Committee, on the condition of the labouring poor in Ireland. It appears that the great sufferings of the peasantry fn 1822, were owing not so much to the scarcity of food in the suffering districts, as to a want of the means of purchasing it. The failure of the potatoe crop obliged them to purchase grain for a substitute of which considerable quantities were exported. But want of employment deprived them of the means of purchasing grain, and hence the sufferings and outrages that ensued.

The Jews.

On Sunday Oct. 5th a Polish Jew about 40 years of age was baptized, at the Episcopal Jew's Chapel in London. He had been in England about three months, and was said to be connected with some of the first families on the continent.

At Breslau, in Silesia, several Jews have lately been converted to Christianity.

An Auxiliary Bible Society has been formed in Calcutta, in support of which the members of the societies of the different religious denominations united.

A Theological Seminary has lately been established in *Virginia*. The Rev Dr Rice, late minister of the Presbyterian Church at Richmond, has been dismissed from his people and inaugurated a professor at the Seminary.

Mr Southey is said to be engaged upon a life of George Fox, the celebrated Founder of the Society of Friends.

Our correspondent "PRICE" has expressed some disapprobation of some parts of the letter of Mr Jefferson to a Quaker, which we inserted in our last. He supposes that the insertion of it implies that it meets our *entire* approbation. For ourselves, we do not think it necessarily follows that every thing inserted without comment meets our entire approbation.

The articles with which we fill our *first* page, and which are selected for the edification of our readers, are such, generally, as we are willing to have considered accordant with our own views. But in other parts of the paper, there are articles sometimes inserted, not because we either approve or disapprove the sentiments they contain, but chiefly with a view of putting them on record, as curious fragments, or as furnishing facts for the information of our readers. This was in some respects, though not wholly the case with the letter of Mr Jefferson. Our motive in inserting it, was to put it into the possession of our readers, as a document to aid in forming their opinion of the religious principles of the author. An additional motive was the *character* of the letter,—the circumstance that it enforces with great point, and with remarkable happiness of expression, a number of sentiments which we have ever deemed true and important. It should not, however, be inferred from this, that there was nothing in the letter which we could wish might have been different. We felt, in some degree, the objection that our correspondent urges; but as it was a negative objection,—a complaint of *deficiency*, rather than of its containing any thing positively bad, we thought it expedient to wave all comments, and let each judge of the merits of the letter for himself.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

MR REED.—In your last paper you republished a letter from Mr Jefferson to a Quaker; and as you gave it without comment, it may be supposed, that the sentiments contained in it met your *entire* approbation. The spirit manifested by the writer, is certainly very liberal and catholic; yet it seems to me, the declaration, "that the *morality* of Jesus is as good, or preferable even to, that of any other system," is not sufficient to entitle a man to the name of christian. Not that I would insist upon the profession of a belief in certain mysteries, according to this or that explanation, or in a long and particular creed prescribed by fallible men. There are, no doubt, some doctrines in religion, natural as well as revealed, which are above our full comprehension; and which no one has a right to require us to profess agreeably to his interpretation. Nor is there any question with intelligent men, that there are sincere christians among all sects, and that true religion exists and operates where there is some misconception and some errors respecting speculative opinions. Our Saviour "said that they should come from the East and from the West, from the North and from the South, and sit down in the kingdom of heaven, with Abraham, Isaac and Jacob."—That, "not every one who saith, Lord, Lord, shall enter into the kingdom of heaven; but he who does the will of God." Peter also declared "that God is no respecter of persons, but in every nation he who fenreth him and worketh righteousness is accepted of him."

But is it not essential to constitute one a christian, that he admit the *divine authority* of Christ? To say that his moral precepts are very good, and better indeed than those of *Plato* or *Confucius*, is not allowing what the gospel claims. It is believed by all real christians, to be a *divine* revelation. Jesus Christ claims to be a messenger from heaven; to teach and command what God revealed to him, to be taught and required of mankind for their guidance and observance. Deists generally have acknowledged the excellence of Christian morality. And yet, denying the divine inspiration, direction and assistance given our Saviour for the great moral purposes of his mission, they have felt themselves at liberty to receive or reject his precepts and doctrines, as they would those offered by any uninspired philosopher. Christ has taught the divine propitiousness, revealed a life to come, confirmed the doctrines and duties of natural religion, and declared a future judgment and retribution. These we are bound to receive as *divine* truths; or we do not believe in Jesus as a "Teacher come from God. This faith is a necessary foundation for uniform morality and virtue—It is a necessary support to all hope in the divine mercy, and to all just expectation of immortal life and happiness. PRICE.

For the Christian Register.

Died in Lynn, Mrs MARY W. BREED, aged 25 years, wife of Mr HENRY A. BREED.

The character of this lady was distinguished by the most estimable qualities; by an aimable temper, by an irreproachable purity, and by a rational, habitual, and exalted piety. She was settled in life under circumstances apparently most auspicious to her future prosperity; but the seeds of an incurable disorder early disclosed themselves, and after a long period of gradual decay and uninterrupted suffering, she has been early removed, and at a time when she seemed most dear and necessary to her friends and to the infant child whom Providence had cast upon her care. The ways of God are seldom more mysterious and unsearchable than in the removal of those, who are so much beloved and so useful, in the bloom of life and in the height of usefulness. But our duty is that of unhesitating resignation in the government and allotments of a being whose goodness is infinite, and whose wisdom is above the possibility of error. However short her earthly career has been, she has not lived, nor suffered, nor died in vain;—since in her character and history her friends have witnessed a most affecting and instructive example of the power of true religion in forming the temper and life to benevolence, virtue, and devotion; in imparting a sublime fortitude and resignation in the time of severe and long protracted sufferings, and inspiring the firmest and most animating hopes in the near approach of death. Such are the examples which enable us to adopt the Apostle's song of triumph,—O death! where is thy sting: O grave! where is thy victory. Thanks be to God, who giveth us the victory through our Lord Jesus Christ.

From the Portland Gazette, by request.

Obituary of the Hon. GEORGE BRADBURY.

The sudden and impressive removal of an individual of such conspicuous excellence from his sphere in society, authorizes a public expression of respect and regret. The tribute to be rendered on this occasion should be that of the strictest truth and justice; and to such a testimonial is he entitled, however feebly it may be uttered.

He was a man of eminent purity and probity, distinguished by urbanity and dignity, as well as by undeviating rectitude. Possessed of highly respectable talents and perfectly regulated principles, his virtues composed a character upon the finest model of symmetry and elevation, and forming altogether one of the firmest, most erect, and graceful supporters of our most valuable institutions. His worth can be best appreciated by those who best understand the true foundations of our social order and security.

The confidence of his fellow citizens has been repeatedly attested in the various trusts

committed to his care, which he has discharged with the most invariable integrity. In all his private as well as public relations he was guided by an enlightened sense of duty and governed by a rigid regard to responsibility. For thirty years his fidelity has been approved in the different offices of counsellor, magistrate and legislator: and in the successive stations of representative from the town, member of Congress, clerk of the courts, and more recently senator of the state, his services are fresh in remembrance, and his merits require no encomium.

He made an early profession of his faith in the gospel of Jesus Christ. The excellence of such an example, the importance of such an influence, so benignant to the most precious moral and religious interests of society, can be best estimated by its active and diffusive usefulness and it will be silently experienced, even in its subtraction.

As his life was honoured, is his loss lamented. Beloved and esteemed, the void he has left will be only filled by the deep and affectionate sorrow of his friends, and the sincere and thoughtful sympathy of the community.

LITERARY NOTICES, ETC.

The Abbe J. A. Dubois, formerly a Roman Catholic Missionary in Mysore, has published in England "Letters on the state of Christianity in India; in which the conversion of the Hindoos is considered as impracticable." This work has been reviewed in the London Evangelical Magazine, in which some of the principal positions of the Abbe are doubted or denied.

CALMET'S DICTIONARY OF THE HOLY BIBLE.—A fourth and much improved edition of this work is now published in London. The additions of various kinds form about one third of this impression. It is in five vols. 4to. The subjects are illustrated by several hundred plates. Price 46 dols.-54 cts.

Brewster's Philosophical Journal, for October, announces that our countryman, Mr Perkins, has succeeded in crystallising acetic acid by the pressure of 1000 atmospheres.

Mr Perkins, in taking out a patent, in England, for improvements in the Steam Engine, acknowledges himself indebted to a person residing abroad, probably some individual in this country. Several other patentees at the same time, acknowledged themselves indebted to persons abroad.

A tragedy, called "Dido," has been written at Buenos Ayres. Some books were lately prohibited there, and immediately there was a great demand for them.

A new work from the pen of Miss Porter author of "Thaddeus of Warsaw,"—"Scottish Chiefs," &c. will soon appear in three vols. entitled *Duke Christian of Luneberg*, or Tradition from the Hartz. *Nat. Gaz.*

"The Pilot," a new novel by our countryman, Mr Cooper, author of the Spy, &c. will be published in a few weeks. It is printing both in New-York and in London.

William Johnson, Esq. of New-York, has published the twentieth and last volume of his Law Reports, with a dedication to the Hon. Ambrose Spencer, late Chief Justice of the state of New-York.

Proposals are issued for publishing a newspaper at Alfred, Me. to be entitled "the Eastern Star."

GENERAL INTELLIGENCE.

Ohio contemplates a Canal from her great river to Lake Erie, and has directed inquiries to be made in N. York, whether a loan could be obtained.

At a late date there were 7 or 8 cases of Small Pox at Manchester Village, Niagara, N. Y.

A very dark day was experienced at Buffalo, N. Y. on the 10th inst: The atmosphere seemed filled with smoke, supposed to be occasioned by fires in the Western Prairies.

THE SEASON.—At Huntsville, Alabama, there was a frost on the night of the 18th of Oct.

On the 2d of Nov. snow fell, in Hamburgh, near Buffaloe, N. York, to the depth of two feet. The mud was previously very deep, the roads are now rendered nearly impassible, and many families of emigrants prevented from pursuing their journey.

On the 2d of November, ice was frozen of considerable thickness in Charlestown, S. C.

On the 13th ult. snow fell in Franklin County, Mass. 16 or 17 inches in depth.

The N, H. Patriot states that the Merrimack river was closed with ice on the 17th inst. so that persons were able to pass over it. A great quantity of goods are embargoed in the river and canals in consequence. The water in the stream is unusually low.

KENTUCKY. A proposition is now before the Legislature of this state for calling a convention with the avowed object of making the Judges responsible to the people, and instead of holding their offices for life to be appointed every six years.

Of the projected Canal through Cape Cod, which was much talked about a few years since, we have heard nothing of late. We hope the plan has not been relinquished. The object is quite too important to be given up, until the attempt, at least, has been made to carry it into effect. *Patriot.*

MR COBBETT'S OPINION OF TEA. "It is notorious," says Mr Cobbett, "that tea has no useful strength in it; that it, besides being good for nothing, has badness in it, because it is well known to produce want of sleep in many cases, and in all cases, to shake and weary the nerves. It is, in fact a weaker kind of laudanum, which enlivens for a moment and deadens afterwards. At any rate it communicates no strength to the body; it does not, in any degree, assist in affording what labour demands. It is then, of no use."

LONG HAIRED AFRICANS. Hugh Campbell, of the English navy, has adressed a letter to the editor of the London Courier, dated Sept. 29, 1823, on the subject of intelligence lately published in the British newspapers, that a horde of savages, with *long flowing hair*, had made a mischievous incursion into Caffre Land, and there spread havoc and destruction among the Caffres and settlers. As the fact respecting these *long haired* savages has been doubted, Mr Campbell says that in 1802 and in 1803, there were more long haired natives on the Island of Fernando-Po (an island to the northward of the equator) than those of the common curled hair of Africans. He also states that while in a bay, near Cape Lobos, a tribe of upwards of 100 long (flowing) haired natives presented themselves.—These also were evidently of European extraction, the color of their skins being nearly similar to that of the Choctaw Indians. From the above facts, Mr Campbell thinks it not improbable that in the long lapse of time since the passage to India by the Cape was known to Europeans, and the thousands of shipwrecks that are known to have occurred on the southern coast of Africa, that similar hordes to those of Fernando-Po and Cape Lobos may have sprung up on many parts of the southern coast. *Nat. Advocate*

ENGLISH FIGS. It is mentioned that figs have become much more common in England within the last few years than formerly. They were sold the last season at Covent Garden market, at a shilling a dozen. The flavour of them is said to be superior to those sold in the market at Paris, but far inferior to those raised in the south of France, and in Italy.

SPANISH WOOL. It is stated in a London paper that in consequence of the Spanish flocks of Merino sheep having been prevented from being sent to the Pyrenees the last summer, by the events of the war, the trade in wool for this season has taken a new direction. The sheep were kept the whole summer in Estremadura, where they found sufficient pasturage, and the wool instead of being sent to Bilboa and Santander as usual, has been sent to Lisbon and Oporto, on account of the English merchants.

THE TIDES. M. de la Place has succeeded, from observations made at his request at Brest for 16 years, and by a rigorous appreciation of the influence of the Sun and Moon and local circumstances, in resolving the most difficult problem of the causes of the tides.

SWIMMING. It has been discovered in England, by Lt. Morton, that the art of swimming is susceptible of being much facilitated by extending the surface of the hands and feet by propelling gloves and slippers.

SOLITUDE. Most artists and men of deep research love solitude—or rather, they love, if the expression may be allowed, to converse with themselves, Michael Angelo said, "Art is a jealous thing:—It requires the whole and entire man."

The Banks of N. York have in concert determined to receive as cash, at par, the notes of the country banks in the state of N. York, and of some of the banks of the neighbouring states. It is supposed that this measure will produce a great diminution in the circulation of the country banks. If this experiment succeeds according to its designs, it no doubt will be of great advantage to the trading community in N. York. A similar project has often been thought of here, but it has generally been thought impracticable, in a manner consistent with the interests of all concerned, both in town and country. *B. D. Adv.*

The merchants of Savannah have appointed a Committee to investigate the causes which have operated against the trade of that place, and to recommend measures to restore prosperity.

The Mayor and Council of Savannah appointed the 20th inst. to be set apart as a day of Prayer and Thanksgiving for the great share of health the citizens of that city have enjoyed during the last season.

It is stated in the Nantucket Inquirer that there are about 400 Indians residing on Martha's Vineyard—224 of them at Gay Head.

LEGISLATIVE PROCEEDINGS.—*Extract of a letter from Trenton, N. J. dated Nov. 8.* We are proceeding, slowly, in our business. The two Canals will give us much trouble, and I suspect, end, in nothing. The Northern Canal has been well surveyed, and seems practicable. I cannot think, however, that the state will be at the risk of it. The rise and fall is 1620 feet, and the distance 76 miles.

The proposed rout of the new Canal from the Delaware to the Passaic, embraces a great extent of country abundantly rich in mineral substances. Immense mines of iron, copperas, lime and zinc, lie in its vicinity—it passes 90 iron furnaces—forty of which are in ruins for want of fuel, which can be supplied by the canal. It is proposed to start it directly opposite Lehigh whence the coal is derived.

Maryland Commissioners have decided in favour of a Canal from the Potomack to the Petapsco. It will be 80 miles long, with a tunnel of 2 or 3 miles, and 900 feet of lockage.

The Schuylkill Navigation Loan of $250,000, has been taken up. Mr Girard took $43,000.

At New York, on Saturday evening last, a Public Supper was given to the Captain and Owners of the first vessel, which arrived at that city from the Erie Canal.

Nearly 30,000 men are employed on a Canal between Amsterdam and Texel. It will be 25 feet deep, 60 miles long, and cost 90,000,000 guilders.

There is at present exhibiting in the Argyle Rooms, London, an American aloe in bloom, nearly twenty feet high. This extraordinary, beautiful, and stupendous plant, flowers but once in one hundred years, and has at present 2,000 blossoms upon it.

The expense of Lunatics to the State of Kentucky, the present year, is $19,013,67.

A species of Wild Sheep have been found near the sources of the Missouri and Columbia rivers, whose wool is remarkably soft, fine and delicate, resembling the hair of the famous cashmere goat.

The Aliens of N. York and N. Jersey have entered into arrangements for advising and assisting Emigrants.

The Aliens in the U. S. propose to petition Congress for an alteration to the Naturalization Law.

CAMBRIDGE UNIVERSITY. The number of freshmen entered at this seminary, on the commencement of the present academic year is 64. It has in total 267 under graduates, 32 theological students, 8 law students, 86 students who attend the last course of lectures at the medical school, connected with the university, though located in Boston. The whole number, therefore, is 383.

DARTMOUTH COLLEGE. From the catalogue of this institution just printed, the following appears to be the number of students, viz. medical 73; senior sophister, 28; juniors, 33; sophomores, 41; freshmen, 39. Total, 214. The whole expense at this seminary, including board, tuition, room rent, &c. is $98,65 per year.

FINE THREAD. One ounce of fine Flanders Thread has been sold in London for £4; such an ounce, made into lace, may be sold for £40, which is ten times the price of standard gold, weight for weight.

DEAF AND DUMB. The Legislature of Vermont has passed a resolution, directing the governor to appoint a suitable person to collect such information as may be useful relative to the education of the deaf and dumb, the probable expense of such education, and to report to the next Legislature; also directing the town clerks to forward to the Secretary of State, a list of all the deaf and dumb in their respective towns, together with their names, age, circumstances; also the circumstances of their parents; also note particularly their ability to receive an education. *N. Y. E. Post.*

At N. York a Mr Degez has been convicted of disturbing a congregation, by interrupting and addressing the minister.

A Subscription for the Greeks has been opened in the city of New-York, and the gentlemen to whom donations may be remitted are the following—Charles Wilkes, John Pintard, John G. Coster, William Baynard, Jonathan Goodhue.

DOMESTIC MANUFACTURES. The New-Jersey Legislature has incorporated the Messrs. Haights and others of New York, for the purpose of manufacturing ingrain carpeting and other goods at the Little Falls, with a capital of $200,000.

In digging a well in this city a few days since, the limb of a tree, 4 inches in diameter at the large end, and five feet long, was found 22 feet below the surface; the first 12 feet were gravel, and the lower 10, solid yellow and blue clay. The wood is apparently hemrock, in good preservation, and from its situation when found, was undoubtedly connected with the tree on which it grew. *Troy (N. Y.) Sentinel.*

OLD AGE. There is now living in Sanford, Mr Moses Tibbetts, aged ninety-nine years and eight months, who attended town meeting and voted for Representatives to Congress at the last trial. He still retains the use of his limbs, is able to work and converse with freedom, and sensibility. Old age is his reward, for temperance and industry. *Kennebunk Gaz.*

FOREIGN ARTICLES.

SPAIN. It is intimated in the London Morning Chronicle, that the members of the Cortes were bribed to a relinquishment of their opposition, and that they have obtained something more substantial than the bare safety of their persons. "It is not unlikely," continues the Chronicle, "but that this is the last revolution which will occur in Europe for a long time to come." We earnestly hope it may be the last *bloody* revolution, but we are not disposed to relinquish the hope that the spirit of revolution, or *political improvement*, will yet be kept in constant and effectual operation in all the countries of Europe, till the purposes of *revolution* are answered. We contend that it is morally impossible, that the spirit of improvement—which is so active and manifest in every thing else—should not extend also to government, and make itself felt, maugre all the coalitions and secret agreements to the contrary, of kings, emperors, and their satraps. Therefore, however we may, with the editor of the Morning Chronicle, deprecate such a state of things, and however true may be some of his surmises, we cannot join or sympathize with him in the desponding tone in which he expresses his apprehensions.

"The system of Monarchy," says he, "seems at present to have obtained the mastery of that which is called the Representative System. Whether in Europe it will for any great length of time remain predominant, no one can foresee. It is not however, improbable that it may. We think it very likely that there is a secret understanding among all the European crowned heads, including England, to uphold the Monarchical system, as well as the church and its appurtenances, against those who want to clip the wings of the one, as far as power is concerned, and to strip the other of the revenues it has enjoyed so many centuries. It appears rather singular that Europe, notwithstanding the progress that has been made during the last 200 years in arts, science, literature, and what has been generally called enlightened intellect, should be following a fate similar to that which has been witnessed in Asia and Africa—namely, losing gradually the Representative system of Government, to that of a Monarchical nature simply.

At an Assembly lately, the Marchioness of Londonderry wore $130,000 worth of diamonds!

In 1821 were 48 British ships in the trade between Liverpool and the United States. In 1823, 133. In 1821 there were 325 American vessels; in 1828 317, up to September 15.

It is said more ships sail from London in a year than from all the rest of the world. The property shipped and landed is estimated at $3000,000,000—there are 8000 watermen, 4000 labourers, 1200 revenue officers.

52 British Davis' Straits Fishermen, have this season taken 969 whales!

A large cast iron statue of a man is to be placed upon the middle tower of the three towers lately built at Newton Head, the western point of Tramore Bay, with the left hand akimbo, and the right extended out, as a warning to vessels to keep off from that dangerous shore. *Eng. pa.*

At a recent sale of Paintings at Fonthill Abbey, Eng. the celebrated Poulterer's Shop by G. Dow, (for which 3000*l.* was once offered) sold for 1270 guineas; the Laughing Boy, by Leonardo Da Vinci, sold for 985, and a view of a Seaport, by Borghem, for 795 guineas.

It is said the Russian Trade is to be placed under new regulations. The Emperor has forbid the Jews taking Christians as servants.

From the Royal Vaccine institution in Copenhagen, were forwarded, in 1822, 522 pairs of glasses with vaccine matter; of which a great proportion was sent to Iceland, Greenland, and the Farro Islands.

ORDINATIONS.

On Wednesday, 20th instant, the Rev. George Allen was ordained as Colleague Pastor of the Congregational Church and Society in Shrewsbury. The introductory prayer was by the Rev. Mr Clark, of Rutland; sermon by Rev. Mr Nelson, of Leicester; consecrating prayer by Rev. Dr Bancroft, of Worcester; charge by Rev. Mr Avery, of Holden; fellowship of the churches by Rev. Mr Hull, of Worcester; address to the Church and Society by Rev. Mr Rockwood, of Westborough; and the concluding prayer by Rev. Mr Cotton, of Boylston. We understand there was great unanimity in the choice of Mr Allen; and we congratulate the people of Shrewsbury upon an event so auspicious to the continuance of the harmony which they have repeatedly manifested. Mr Allen is the third who has been settled as the Colleage of the Rev. Dr Sumner, within about three years; the former two (Rev. Mr Ingersoll and Rev. Mr Whipple) having been removed by death. Dr Sumner, notwithstanding his advanced age, presided in the ordaining council, with the ability and propriety for which he has always been distinguished. *Mass. Yeoman.*

At Northampton, Nov. 12th, the Rev Benjamin Williard. Introductory prayer and Sermon by the Rev Mr Barrett, of West Springfield; Consecrating prayer by the Rev Mr Rand, of West Springfield; Charge by the Rev Mr Abbot, of Chester; right hand of fellowship by the Rev Mr Wright, of Westfield; concluding prayer by the Rev Mr Child, of Middlefield.

At a special Ordination held in St John's Church in Providence R. I. on Tuesday the 18th inst. the Rt Rev Bishop Griswold admitted Mr George Griswold, to the holy order of Deacons; and the Rev Charles Henry Alden, to that of Priests.

MARRIED,

In South Bridgewater, Mr Jos. Hooper, jr. to Miss Betsey Alden.

In this city, on Sunday evening, Mr William Smith to Miss Mary Morris.

In Quincy, Mr Joseph Raymond, of Dorchester, to Miss Emeline, daughter of Samuel Savil Esq. of Quincy.

In North Bridgewater, Mr Hervey Hartshorn, of Taunton, to Miss Sophia Crafts.

In Plymouth, Mr John Washburn to Miss Nancy Barnes—Mr George Bullard of Canton, to Miss Mary Dickinson.

In Duxbury, Mr Abraham Simmons to Miss Sophia Weston.

In Roxbury, by the Rev. Mr Gray, Mr Joseph B. Nichols, of Londonderry, to Miss Emily W. Chenery, of the former place.

In Haverhill, Lt. Samuel Johnson to Miss Sarah Gleason—Mr Samuel Plumber to Miss Louisa Morse.

Last evening, by the Rev. Dr Lowell, Mr George Blackman to Miss Lucy Gould.

By the Rev. Dr Gardiner, Mr Thomas Dennie jr. merchant, to Mrs Mary Prince.

In Wiscasset, by the Rev. Dr Packard, Mr Charles Wilkins, to Miss Emeline H. Brooks.

DIED,

At Cambridge, on Sunday, Dea John Walton, aged 80.

At Worcester, Mrs Susannah Taylor, aged 74.

At Lancaster, Mrs Mary Thomas, wife of Mr Joshua Thomas, aged 72.

At Sterling, Mrs Betsey Osgood, aged 50.

At Eastport, Mrs Sarah Read, wife of Mr Wm. Read, aged 27.

In this city, on Thursday morning, Mrs Sarah Salter, aged 57.

On Monday last, Miss Mary Ann Wales, aged 16, daughter of Mr Thomas B. Wales.

On Wednesday, Thomas Curtis, Esq. aged 59.

On Tuesday, Miss Lydia Haskell, aged 34.

Deaths in Philadelphia, last week, 144, including of consumption, 17, dropsy 9, fevers 17, hives 5, Small Pox 3, Measles 9, found dead 5.

Theological Tracts.

JUST published by OLIVER EVERETT, No. 13 Cornhill, "A Collection of Essays and Tracts in Theology. By JARED SPARKS." No. 4, for October 1823.

CONTENTS.

Sir Isaac Newton, Biographical notice; History of two corruptions of scripture.—Charles Butler, Historical outline of the controversy respecting the text of the Three Heavenly Witnesses.

Gospel Advocate.

JUST PUBLISHED by J. W. Ingraham, Franklin Avenue, Court-street, the Gospel Advocate, for November, 1823.

CONTENTS.

Theological.—The Gospel Covenant, No. I.—Sermon xxvii. The strength and beauty of Zion, on Psalm xliii 12,13.—On the Epistles of St Ignatius.—On the proper mode of performing the Church Service.—Anecdote of Bishop Bull.

Religious Intelligence.—Eastern Diocese—Annual Convention Votes; Standing Committee; Alteration in Constitution; List of Clergy and Churches; Bishop's Address.—Resolutions; Catchetical Instruction, &c.—Constitution of the Diocese.—Vermont, Annual Convention.—Parochial Reports.—Standing Committee; Canons; Reports of Agents on Propagation Lands.—Remarks of Committee on above Report.—Ecclesiastical Intelligence, Ordination, &c.

Pew Wanted.

WANTED to hire, a Pew in the Rev. DR CHANNING'S church; one in the Gallery would be preferred. Inquire at the counting room of the CHRISTIAN REGISTER. Nov. 28.

Seamstress.

A respectable young woman (who sews very neatly) is desirous of obtaining a situation in a family, as a seamstress, for moderate compensation. She can give the most unexceptionable recommendations, and refers to Mrs Bowers, No. 14 Newbury street. Nov. 28.

Boyer's Dictionary.

For sale at this Office, very cheap, Boyer's French and English Dictionary, Edinburgh edition. Also Butler's Analogy of Natural and Revealed Religion—Buck's Theological Dictionary—Kirke White's Remains.

WANTED a number of copies of No. 7, Vol. II, of the CHRISTIAN REGISTER.—Those subscribers who do not keep regular files of the paper will confer a favour on the editor by sending the above number, by mail or otherwise, to this office.

DR COFFIN has removed from the House No. 8, on the South side of Central Court, to No. 3, on the North side. nov 14

Family Prayer Book.

JUST published, and for sale by Cummings, Hilliard, & Co.

"A Family Prayer-Book: containing forms of morning and evening prayers for a fortnight; with those for religious societies and individuals: second edition, revised and enlarged."

POETRY.

From the Charleston Patriot.

THE HOUR OF PEACE.

There is an hour of sacred peace,
By Angels bless'd, by Saints rever'd,
An hour when sorrow's wailings cease,
And sad complainings are unheard.

There is an hour, when man may steal
From faithless friends—from godless foes,
And in his bosom calmly feel
The healing cordial of repose.

The is an hour of kind relief,
When o'er the couch of friendship dear,
Affection sheds the tear of grief,
And hopeless love invites despair.

There is an hour when Music's thrill
Stirs the life blood that warms the soul;
When passion's throbbing pulse is still,
And reason holds her mild control.

There is an hour of holiest birth,
An hour of pious thought and love;
When Seraphs bend from Heaven to earth,
Forgetful of their state above.

That hour is midnight! calm and bright,
When wrapp'd in thought, the soul may roam
And, tir'd with scenes of earthly sight,
Find in eternity a home.

STONEHENGE.—A Prize Poem.

By Thomas G. Salmon, of Cambridge University, Eng.

Wrapt in the veil of Time's unbroken gloom,
Obscure as death, and silent as the tomb,
Where cold oblivion holds her dusky reign,
Frowns the dark pile on Saurum's lonely plain.

Yet think not here with classic eye to trace
Corinthian beauty or Ionian grace;
No pillared lines with sculptured foliage crowned,
No fluted remnants deck the hallowed ground;
Firm, as implanted by some Titan's might,
Each rugged stone uprears its giant height,
Whence the poised fragment tottering seems to throw
A trembling shadow on the plain below.

Here oft, when Evening sheds her twilight ray,
And gilds with fainter beam departing day,
With breathless gaze, and cheek with terror pale,
The lingering shepherd startles at the tale,
How, at deep midnight, by the moon's chill glance
Unearthly forms prolong the viewless dance;
While on each whispering breeze that murmurs by,
His busy fancy hears the hollow sigh.

Rise, from thy haunt, dread genius of the clime!
Rise, magic spirit of forgotten time!
'Tis thine to burst the mantling clouds of age,
And fling new radiance on Tradition's page;
See! at thy call, from Fable's varied store,
In shadowy train the mingled visions pour;
Here the wild Briton, 'mid his wilder reign,
Spurns the proud yoke, and scorns th' oppressor's chain;
Here wizard Merlin, where the mighty fell,*
Waves the dark wand, and chants the thrilling spell.
Hark! 'tis the Bardic lyre, whose harrowing strain
Wakes the rude echoes of the slumbering plain;
Lo! 'tis the Druid pomp, whose lengthening line
In lowliest homage bends before the shrine,
He comes—the priest—amid the sullen blaze
His snow-white robe in spectral lustre plays;
Dim gleam the torches through the circling night,
Dark curl the vapours round the altar's light,
O'er the black scene of death, each conscious star,
In lurid glory rolls its silent car.

'Tis gone! e'en now the mystic horrors fade
From Saurum's loneliness, and Mona's glade;
Hush'd is each note of Taliesin's† lyre,
Sheath'd the fell blade, and quench'd the fatal fire.
On wings of light Hope's angel form appears,
Smiles on the past, and points to happier years;
Points, with uplifted hand and raptured eye,
To yon pure dawn that floods the opening sky;
And views at length the Sun of Judah pour
One cloudless noon o'er Albion's rescued shore.

* On this spot it is said that the British nobles were slaughtered by Hengist.

† Taliesin, President of the Bards, flourished in the sixth century.

MISCELLANY.

STONEHENGE.

Stonehenge is supposed to have been a Druidical temple, or place of worship. It is situated on Salisbury plain, and consists of massive upright stones, disposed in a circular manner, on an area of 310 feet in circumference. The stones were arranged in concentric circles. The outer circle is supposed to have originally consisted of thirty stones, of which fourteen are now standing. These columns of stone are seventeen feet high above ground, six feet wide and three feet thick, and are crowned by similar stones of an inferior but proportionate size extending from the head of one column to another.

In the inner part of this circle there were stones of much larger dimensions, arranged in pairs and crowned like those of the outer circle, with a similar stone at top. The upright stones of one pair now standing, measure about twenty-three feet in height, by seven in width, and three in thickness. "Those columns which remain standing," says Silliman, "impress the beholder with the strongest emotions of awe and sublimity. Entering Stonhenge from the north-east," continues he, "which is believed to have been the avenue of the temple, we find two pairs of stones now standing on the left hand side of the ellipse, with their capitals as represented above. From their enormous magnitude the beholder can hardly credit his own eyes when he perceives that these vast columns have, some how or other, by human means, been erected, and crowned with their capitals scarcely inferior in weight to the pillars which support them.

If you will but realize the dimensions of these stones, you will wonder with me how, especially in a barbarous age, they were ever elevated to their present and former height.—The tops of the highest pillars and the bases of the capitals upon them, are about twenty-four or twenty-five feet from the ground, and it is calculated that the largest stones weigh from thirty to forty tons."

The following letter, written some years since, shows the opinion entertained by the author, of the plan which has since been projected under the title of the "American Colonization Society."

Monticello, Jan. 21, 1811.

Sir.—You have asked my opinion on the proposition of Ann Mifflin, to take measures for procuring on the coast of Africa, an establishment to which the people of colour of these states might, from time to time, be colonized, under the auspicies of different governments.—having long ago made up my mind on this subject, I have no hesitation in saying, that I have ever thought *that* the most desirable measure which could be adopted for gradually drawing off this part of our population. Most advantageous for themselves as well as for us; going from a country possessing all the useful arts, they might be the means of transplanting them among the inhabitants of Africa; and would thus carry back to the country of their origin the seeds of civilization, which might render their sojournment here a blessing, in the end, to that country.

I received in the first year of my entering into the administration of the general government, a letter from the Governor of Virginia,* consulting me at the request of the Legislature of the State, on the means of procuring some such Asylum to which these people might be occasionally sent. I proposed to him the establishment of Sierra Leone, in which a private company in England had already colonized a number of negroes, and particularly the fugitives from these states during the revolutionary war: and at the same time suggested, if that could not be obtained, some of the Portuguese possessions in South America as most desirable.

You inquired further whether I would use my endeavours to procure such an establishment security against violence from other powers, and particularly the French. Certainly, I shall be willing to do any thing to give it effect and safety. But I am but a private individual, and could only use endeavours with individuals. Whereas the national government can address themselves at once to those of Europe to obtain the desired security, and will, unquestionably, be ready to exert its influence with those nations to effect an object so benevolent in itself, and so important to a great portion of its constituents. Indeed, nothing is more to be wished than that the United States would, themselves, undertake to make such an establishment on the coast of Africa. Exclusive of motives of humanity, the commercial advantages to be derived from it might defray all its expenses: but for this, the national mind is not prepared. It may, perhaps be doubted, whether many of these people would voluntarily consent to such an exchange of situation, and but few of those who are advanced to a certain age in habits of slavery, would be capable of governing themselves; this should not, however, discourage the experiment, nor the early trial of it. And propositions should be made with all the prudent caution and attention requisite to reconcile it to the interest, the safety, and prejudice of all parties.

Accept the assurance of my respect and esteem.

TH: JEFFERSON.

* *Mr Monroe, now President of the United States.*

OUR BLACK POPULATION.

In our last number we stated, that in the natural progress of population the southern section of the Union would contain, a century hence, about twenty million blacks, and probably not more that fifteen million whites. We then referred, in general terms, to some of the dreadful evils which would necessarily exist in a population so constituted. The question now arises,—What shall be done to avert from our country these awful calamities? To this we answer, the first and great step undoubtedly is, *to put all the checks we can upon the increase of the blacks* We do not mean that any thing should be done inconsistent with humanity; but humanity requires that every lawful and innocent measure should be adopted to arrest the progress of a calamity, which threatens to involve in misery, not only our own posterity, but also that of the unhappy Africans. We believe that we of the present generation, have it in our power to prevent, in a great measure the increase of the blacks, and if through our neglect to do this, the evils we have anticipated come upon our posterity, we shall merit the bitter reproaches they will heap upon us.

We have said that it is possible to prevent, to a considerable extent, the increase of the blacks. To illustrate this point it will be necessary to refer to a few simple principles. Every reflecting man will perceive at once that *population every where increases very much in proportion to the extent of territory which it is permitted to occupy.* Take, for example, the case of our English ancestors. They landed in New England two centuries ago, and their number was about 40 or 50,000. Their descendants are now spread over the whole country from the Atlantic ocean to the Mississippi, and amount probably to 3,000,000 souls, having increased nearly an hundred fold; while the population of England, during the last two centuries, has very little more than doubled; and of course, if our ancestors had remained in their native country, the number of their descendants at this day would probably have been less than 400,000. Such is the difference in the rate at which population increases under different circumstances.

Take another example. It is supposed that the population of Connecticut doubles by natural increase in every period of twenty-five years. Of this increase a small part only is retained in the state, the number of emigrants in each year being nearly equal to the annual addition. Let us now suppose that a law was made prohibiting emigration from Connecticut, what would be its effect on the natural increase of the population? Doubtless to diminish it. Her young men, cut off from the cheap lands in the west, would be under the necessity of delaying marriage till a late period of life. Conecticut would then be in the situation in which England now is, and her population would scarcely double in an hundred years.

We will now apply these principles to the case of the blacks. That part of the territory of the United States in which slavery is permitted, including Florida and the Arkansas territory, embraces an area of nearly 700,000 square miles. Not more than one fourth of this country is yet settled and divided into plantations, the remaining three fourths being a wilderness, inhabited only by Indians and wild beasts. The part of this territory in which the black form at present any considerable portion of the population is of still narrower dimensions; two thirds of all the blacks in the United States being concentrated in the low country of Maryland, Virginia, the Carolinas, and Georgia, within an area of 100,000 square miles; while in the back parts of these states, and in most parts of Kentucky and Tennessee, they constitute less than one seventh part of the population. Let us now inquire what would be the effect of a law similar to the one we mentioned in the case of Connecticut, and similar also to one which was recently proposed in the Parliament of Great Britain, in relation to the West India colonies; we mean a law to prevent the transfer of slaves, except with the land to which they are attached. The obvious effect of the law would be that the blacks would be forever confined to the districts which they now occupy, and of course three fourths of the territory included within the limits of the slave holding states would be eventually settled by a pure white population. If such a law were passed, the number of blacks in the United States, a century hence, instead of 20,000,000, would not probably amount to 5,000,000, and with the aid of an efficient and well regulated colonization society to carry off the surplus, they might even be kept within their present number.

N. York Observer.

The following draft of an agreement was published in the Southern Intelligencer of the 8th inst, and recommended to the notice and adoption of all the friends of religion and good order.

"We, the subscribers, feeling the necessity of having our laws framed by men who have a conscientious regard to their duties as citizens and as men, and assured that no effectual checks to vice will be given by any other legislators; anxious also that no other characters be intrusted with the execution of the laws; desirous that all who bear the sword may be indeed a terror to evil doers, a praise to them that do well, and examples to our children of every virtue,—do hereby solemnly engage never to vote for any drunkard, duellist, or profane person, nor an enemy to humanity or religion, who may be a candidate for any other office of honour or profit whatever."

MASSACHUSETTS STATE PRISON—1823.

The annual report of the Warden of this Institution has been published.

The number of convicts confined Sept. 30, 1822, was 279,—of which the time of 66 had expired, 6 had been pardoned, and 6 had died. 107 were received during the year; making 308 remaining the 30 Sept. 1823. The crimes for which these were sentenced, were:—For store breaking and theft 230; passing counterfeit bills 22; assaults, to commit rape, murder, and violence 16; perjury 1; robbing bank 1; burglary 15; forgery 8; robbery (4 females) 5; arson 8; and adultery 1.

The expenses of the year, and balance ($19,228,75) of stock on hand, 1823, amounted to $55,546,22. Profit and loss, sales, fees for admittance ($703 56), hire of laborers, &c. $38,293 58. Stock on hand 1823, $14,446 33—making a total $52,739 93. Balance, being the cost of the Institution for the year, $2,806 31.

N. B. The Directors, Physicians, Chaplains, and Warden's salaries, amounting to $2900, are paid by the Treasurer of the Commonwealth, and does not appear in this account; it ought, however, to be added to the above balance of cost;—making $5,706, 31 cts. the total expense for this year.

From Dr King's Anecdotes of his own times.

Cardinal Polignac, the author of the Anti-Lucretius, was a fine gentleman and an elegant and polite scholar. He had a most engaging affability, and a peculiar manner of obliging every man, who was introduced to him, to lay aside all restraint. I had not been with him a quarter of an hour, when I found myself as easy as if I had been educated in his family. We had some talk of his Anti-Lucretius, &c. * * *

The Cardinal observing that during dinner I drank only water, and being told I never drank any other liquor, said, turning to me, "Whilst I was ambassador at Rome, and since my return to France, I have entertained more than five hundred of your countrymen, and you are the only water drinker I have found in the whole number." This was in September 1737.

A man who has contracted the pernicious habit of drinking drams, is conscious that he is taking a slow poison, and therefore he will never own it, either to his friend or his physician, though it is visible to all his acquaintance. Pope and I, with lord Orrery, and sir H. Bedingfield, dined with the late earl of Burlington. After the first course, Pope grew sick, & went out of the room. When dinner was ended, and the cloth removed, lord Burlington said he would go out and see what was become of Pope, and soon after they returned together. But Pope, who had been casting up his dinner, looked very pale, and complained much. Lord B. asked him if he would have some mulled wine, or a glass of old sack, which Pope refused. I told lord B. that he wanted a dram. Upon which the little man expressed some resentment against me, and said he would not taste any spirits, and that he abhorred drams as much as any man.—However, I persisted, and assured lord B. that he could not oblige our friend more at that instant than by ordering a large glass of cherry brandy to be set before him. This was done; and in less than half an hour, while lord B. was acquainting us with an affair which engaged our attention, Pope had sipped up all the brandy. Pope's frame of body did not promise long life; but he certainly hastened his death by feeding much on high seasoned dishes, and drinking spirits.

The character of Joseph II was a singular and striking one. Possessing a penetrating, active, and enterprising genius, and an exraordinary talent for observation, he was anxiously desirous both of aggrandizing his power, and of meliorating the condition of his subjects. His various institutions and reforms, most of them highly beneficial, as well as rational, often met with considerable opposition, especially among those of his own religion: among the Protestants, they were in general better received. Amiable in private, and active in public life, he was constantly forming views for the improvement of his dominions, and the happiness of his people; and was both a philosopher and philantrophist. His only fault, was that of not perhaps sufficiently respecting the prejudices of mankind. His reforms seem to have been introduced in too arbitrary a manner; but that perhaps was the only manner in which they could be carried into effect. He seems to have been desirous of rendering mankind happy, even against their will. His peculiar views of things led him into arbitrary measures, and the whole plan of his government, tended towards despotism. This excited great disaffection in the minds of his subjects, and the latter part of his reign was agitated by turbulent commotions. Few monarchs have had an opportunity of being more fully convinced of the ingratitude of mankind. But he only experienced the common lot of reformers.

Some of his projects carry an appearance of singularity, though founded on the soundest physical, and moral principles. He considered it as a practice equally indecent and dangerous to convert the temples of the Supreme Being into pesthouses, by making them the receptacles of the dead. This superstitious custom he entirely abolished by procuring the passage of a law, which prohibited the interment of dead bodies in any church or chapel whatever. This salutary enactment is strictly enforced; neither rank nor opulence can obtain any exemption from its operation. *Dr Ramsay.*

Private Academy.

WILLIAM REED, late Preceptor of Milton Academy, gives notice that his school is open for the reception of a few more pupils, in the rear of No. 116 Orange-street. Tuition from 6 to $10 depending on the studies pursued. Instruction in all the branches of English education, and also in the studies preparatory to the University.

EVENING SCHOOL.

An evening school is also just opened at the same place, for instruction in mathematics, geography, writing and in English studies generally.

Inquire at this office, or at the dwelling house contiguous to the school.

Reference. { Trustees of Milton Academy. Rev. Prof. POPKIN, *Cambridge.* Rev. J PIERPONT.

Oct. 17.

Rev. Mr Ware's Letters.

JUST published, and for sale by James W. Burditt, Franklin's head, No. 94 Court street, price 12 cts. Two Letters on the genuineness of the Verse, 1st John, v. 7. and on the scriptural argument for Unitarianism; addressed to the Rev. Alexander McLeod, D. D. of New-York—By Henry Ware, jr. Minister of the Second Church, Boston—third edition.

Advertisement to this edition—Having understood that frequent inquiries have been made for these letters, since the last edition was sold, the author has consented to their republication. A very few slight alterations have been made, and an Essay, connected with the subject of the first letter, is added, from the Unitarian Miscellany. With this valuable addition, the Letters are again submitted to the public with the hope that they may do something to aid the cause of Christian knowledge and truth. 3tis Oct 17

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